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THE

Banner of the Covenant.

APRIL, 1852.

Theological Discussions.

[Concluded from page 74.]

PERILS OF THE PRESENT TIME.

A SERMON, BY STEWART BATES, D. D. PREACHED AT THE OPENING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, ON MONDAY, THE 6TH OF OCTOBER, 1851.

2 TIM. iii. 1:—"This know also, that in the last days, perilous times shall come."

3d. Another chief danger of this time, which has been more fully developed of late than at any former period, lies in THE UNSCRIPTURAL CHARACTER AND POPISH TENDENCIES OF THE PRELATIC ESTABLISHMENT.

The adherents of the united Churches of England and Ireland may, perhaps, constitute nearly one-half of the entire population of the United Kingdom. If respect is had, however, to the opulent and influential classes, there can be no doubt that this church possesses a decided ascendancy. Now it is a difficult question to say, how far it ever had a just claim to be regarded as a reformed church. The entire system bears a much closer affinity to the church of Rome than to the church of the New Testament. It is cheerfully granted that there are differences in favour of the church of England, of very great importance. The right of private judgment, involving the whole extent of man's responsibility to his Maker, is acknowledged in that church. That also which, to some extent, justifies its claim to be accounted a protestant church, is the fact that the gospel of the grace of God is not suppressed but tolerated in it. The Articles of the Church of England are, in their general tenor, evangelical. By a portion of her clergy, also, the way of salvation is declared from the pulpit and the press, with great zeal and ability; yet it is an appalling reflection, that there are, it is believed, some fifteen thousand of her ministers whose theology is more or less unsound and unscriptural; who do not preach Christ crucified as the only foundation of hope for perishing sinners. The infinite Mind only can estimate the magnitude of such an evil. Nor is this deplorable absence of saving truth in the teaching of the majority of her clergy at all alleviated by the character or spirit of her public services. On the contrary, it is greatly aggravated. In the prescribed services for baptism, confirmation, the visitation of the sick, and the burial of the dead, there is much of the leaven of popery. In the whole drift and tenor of these services, it is held forth as an indubitable certainty, that all who have the privilege to enjoy them are secure for eternity; they are "regenerated" in baptism, "certified of the favour and gracious goodness of God towards them" in confirmation; "absolved from all their sins" in the name of the Holy Trinity, on their sick bed; and committed to the grave "in the sure and certain hope of a resurrection to eternal life." No sufficient warning is

given, that all this can be of no advantage, although repeated a thousand times, to the sinner who is without faith in Christ, and whose heart has not been renewed by the power of the Holy Spirit. That portion of the ministry who have embraced the gospel, will, doubtless, endeavour to counteract the soul poison that pervades these services. But it is unreasonable to expect that their warnings could carry much weight, as long as they either put forced constructions on the language which common sense does not sanction, or continue to administer formularies which, in their obvious meaning, they are compelled to repudiate and condemn. And as for the other ministers, who constitute the great bulk and body of the clergy of the Established Church, it is well known how strenuously they contend for these formularies, in all the plenitude of their meaning, and in all the impiety of their pretensions.

Here we have the very element and essence of priestly greatness and exclusiveness, and haughtiness. The keys of the kingdom of heaven have been committed to an episcopally ordained and apostolical succession ministry. To them, and to them alone, has the power been intrusted to "regenerate" sinners by baptism, "to certify them of the favour and gracious goodness of God," in confirmation, to "absolve them from all their sins," on a sick bed, and consign their bodies to the dust "in the sure and certain hope of a resurrection to eternal life." If this claim is well founded, the clergy of the Church of England have received powers which the apostles never possessed—the power to save men's souls merely by acting out certain canonical rites; authority to send millions of persons to heaven, who, resting in the form of godliness, were strangers to the power thereof—or professing that they knew God, in works denied him. If they do not possess this power, then the whole is an impious assumption. It is pure popish sacerdotalism. It is the "Man of Sin, setting himself in the temple of God, and showing himself that he is God."

Where can we find in the New Testament any sanction for that lordly hierarchy, which belongs to the prelatic church—that long gradation of rank, which prevails among her clergy? Where can we find the civil dignities—the political power and pre-eminence of churchmen. Where can we find a human supremacy—the example of any man, or of any created being, claiming dominion over the faith and the discipline of the church of Christ? Certainly not in the New Testament, but in the Church of Rome. Where can we find a liturgy, leavened with superstition, recited with theatrical pomp and parade, and rigidly bound down by authority on the consciences of ministers and their flocks. Where shall we find a system of postures and genuflections, altars and vestments, crossings and consecrations, minutely prescribed and authoritatively enjoined, in the public worship of God? These things have no place in the New Testament, but are found in their perfection in the Church of Rome. That they have all been brought from Rome is undeniable, and that they have a powerful tendency to alienate from the simplicity of the gospel, and lead men back to the fellowship of the Romish church, has been proved to demonstration. The Tractarians and Romanizers in the English Church all feel strong in the standards. They exult in the confident assurance, that neither by argument, nor by the law of the land, can they be driven from the strongholds so plentifully provided for them in the canons, the liturgy and the rubrics of the church, as by law established.

It was wont to be the boast of churchmen, that the English Church was the great bulwark against popery. And it is on all hands admitted, that some of the ablest defenders of the great principles of Protestantism have been in the fellowship of that church. If her universities have sent forth myriads of unsound and heretical teachers, they have also supplied some of the noblest champions of orthodoxy. These, however, have constituted a very small although a very precious minority. They have been like the few names in Sardis. But when we speak of the prelatic system, and of its tendencies, we

are compelled to adhere to the judgment of our ancestors, who taught that the Church of England was the eldest daughter—the most illustrious descendant—of the Church of Rome, and that although this church were carried to the tomb, there is enough of the mother in the daughter to replenish the world with popery a second time. We have no fear, however, that this will be the actual result. A better and purer reformation is approaching, when the requisite materials shall not be sought among the ruins of Babylon, when “they shall not take of her a stone for a corner, or a stone for foundations, but she shall be desolate for ever.” Jer. li. 26.

A loud and indignant protest has recently, and very generally, been raised in these nations against the late papal aggression. And, without doubt, on most just and weighty grounds. It would have been mean and dastardly in the sight of men, and the basest ingratitude before God, for a nation, able to defend its liberties, to surrender them at the summons of so hateful a usurper—to bow the neck a second time to the iron yoke of Rome. It affords cause of fervent thanksgiving to God, that there is still too much spirit and love of liberty in these lands, to endure with patience the odious and arrogant proposal. Yet our joy in witnessing the vehement outburst of resentment which took place in England, was greatly modified by the apprehension that there was more of national pride in it than of enlightened aversion to popery—more concern about the integrity and lustre of a great national institute, than of regard for the interests of true religion, or the salvation of immortal souls.

How can we convince Romanists of the impiety and absurdity of the *papal supremacy*, by confronting it with a *royal supremacy* in our own land, to a large extent invested with the same powers and prerogatives? Or can we prove to the nations the wickedness of the *Romish hierarchy*, by sustaining a *prelatic hierarchy*, bearing so close a resemblance to it, and which, taken in the aggregate, throughout its whole history, has been inimical both to true liberty and religion? Can we bring Romanists to penitence for the flagrant iniquity of disparaging the gospel, subverting the doctrine of salvation by grace, and seducing men to build their hope for eternity on sacraments and sacerdotal rites, by pointing to the English service book, baptismal regeneration, and priestly absolution? Are not the Apocrypha, and the fathers, and church authority, extravagantly honoured and exalted in the prelatic as well as in the Romish church? Nor is that church in a condition to disown affinity with the church of Rome on the subject of intolerance. Since the Revolution, no doubt, she has abstained from open violence against the saints, whether on principle, or by constraint, may be liable to controversy. It is in the highest degree probable, that a church holding the doctrine that by her own ministration, the salvation of the soul is made sure, should be anxious to suppress and put out of the way, all sects whose ministers are, in her judgment, without authority, and their ordinances without efficacy. And in such a case, the more thoroughly earnest and conscientious she is, the more prone she must be to persecution. Happily it is not in the power, even of the most intolerant churches, to be always dealing out pains and penalties. In some countries Rome does not persecute, because there is no dissent suffered to exist. The witnesses for the truth of God have been banished or slaughtered. In other countries she is restrained by laws, which she has not the power to get repealed. And in all places she is kept in check by the force of a prevailing public opinion, at present strongly against persecution. But the savage nature is not changed, although for the time it is overpowered. In like manner, we believe, that a change of circumstances might exhibit the prelatic church again in the attitude of a fiercely intolerant and persecuting church. Nor is it any proof to the contrary, that there are large numbers of pious men in her fellowship, who would rather be themselves led to the stake, than be found consenting to the martyrdom of the saints. In such a con-

juncture as we have suggested, these men would withdraw from the church, and would probably be among the first to feel the weight of her resentment.

Should it appear to be uncharitable to apprehend persecution by a church so eminent and illustrious as the established Church of England, we beg to say, in reply,—this church *has* persecuted before, on a large scale, for a long period of time, and with unrelenting rigour. She has never uttered a word of regret, or given the smallest sign of contrition, for the martyrdoms she perpetrated. On the contrary, she continues to the present day, after the lapse of nearly two hundred years, to offer, annually, a public and solemn thanksgiving to Almighty God, throughout all her congregations, for the restoration and reign of Charles the Second, whose government was a continued tyranny and persecution from beginning to end. We speak of a church which is either unwilling or unable to prevent such men as the present Bishop of Exeter from propagating the popery called Puseyism, and filling the pulpits of the churches with Romanizing clergymen. We speak of a church which either wants the will, or the power, to reform her universities, when they have become hot-beds of popish superstition—whose colleges have been working with scarcely less zeal for the propagation of Romanism than that of Maynooth. What the tendencies and predilections of that church are, may be gathered from this fact, that where one clergyman withdraws from her fellowship on evangelical grounds, that he may enjoy larger liberty to spread the gospel, we find a multitude trooping to Rome, that they may have larger liberty to practise her superstitions.

4th. To these several sources of danger we must add, as presently existing, a great and lamentable deficiency of sound and scriptural education, among certain classes of the community.

Although this source of danger may appear negative in its character, it is certainly one of great magnitude, and most positive in its results. A variety of causes have combined to draw public attention strongly to this subject of late; and the more it is investigated the more it becomes clear, that the dangers arising from the ignorance and bad moral training of youth have already become most formidable. The immediate and obvious results are, a vast increase of pauperism and crime. If mere outward prosperity could supply an adequate remedy, the evil must have been long since arrested, if not wholly subdued. The fact is, that material prosperity, dis severed from a right moral culture, serves only to increase the evil. Wherever flourishing manufactures have brought promiscuous multitudes suddenly together, the growth of ignorance and savage rudeness has commonly kept pace with the success of the business. It is a melancholy fact, that the divine bounty and beneficence is so fatally abused; yet in many cases the progress of demoralization is most rapid where employment is most abundant, and the means of comfortable subsistence most plentifully diffused. All experience tends to prove, that an income which is beyond the mental and moral *status* of the working classes, is most liable to be misspent. It is just in such circumstances that people are most ready “to fall into temptation and a snare, and into many foolish and hurtful lusts.”

This subject has been forcing itself on the public attention in all parts of the kingdom. At a public meeting, held in Edinburgh some time ago, the following report was presented:—“That there is a large number of destitute neglected children in the city, who having no regular means of living, nor any moral superintendence on the part of their relatives, are allowed to grow up in habits of vagrancy and crime; that this class forms the great and increasing source of that extensive juvenile delinquency which is the disgrace of our large towns; and that there is an urgent call upon all who wish well to the community, to take immediate steps to remedy this social evil, by reclaiming those children, and providing the means of raising their condition, and enabling them to lead an honest and useful life.”

A popular writer of the present day, in reference to these children, makes the following impressive statement: "There is not one of these but sows a harvest that mankind must reap. From every seed of evil in the boy, a field of ruin is grown, that shall be gathered in, and garnered up, and sown again in many places in the earth, until regions are overspread with wickedness. There is not a father by whose side, in his daily or his nightly walk, these creatures pass; there is not a mother, among all the ranks of loving mothers in this land, but shall be responsible in his or her degree for this enormity. There is not a country throughout the earth on which it would not bring a curse."

Another modern writer,* who has contributed a valuable volume on the subject of juvenile depravity, after referring to a statement by Lord Ashley, that this class "constitute the SEED-PLOT of nineteen-twentieths of all the crime of the metropolis," proceeds to observe, with much truth and cogency: "Those who know any thing of this class will admit, that they could be expected to be industrious and honest only by a miracle. If children are allowed to grow up in misery, subject from the cradle to want, wretchedness, and ill-usage; if they are cut off from opportunities of learning the truths of religion; if they hear no word of kindness, and experience no sympathy; if home and its endearments are unknown to them; nay, more, if they are accustomed to witness daily exhibitions of cruelty, indecency, and brutality, what can be expected but a race of paupers and criminals? 'Do men gather grapes of thorns, or figs of thistles?'"

The preceding observations have suggested another of the great perils of our time, which demands a distinct and specific mention; and this is,

5th. THE EXTENSIVE PREVALENCE AND MULTIPLIED EVIL CONSEQUENCES OF INTEMPERANCE.

The connexion between this evil and that last mentioned is so intimate, that they can scarcely be viewed correctly apart. There has been probably no period when greater efforts were made to afford a substantial education to the young. Books adapted to the youthful mind have been compiled, by men of the first rank of intelligence. The standard of qualification for teachers has been elevated. Benevolence has, in many cases, reduced the cost of education to the lowest point. And were it found that the charge actually made had any considerable influence in preventing attendance at school, there is no reason to doubt that gratuitous education would be provided. The plain fact is, that the deep degradation into which multitudes have been brought by drunkenness has rendered them almost indifferent about the education of their children. The parents spend in debauchery more than would be required for the education of their families. Many are sent to early toil, to procure the means of vicious indulgence; others are trained to beg or steal, that the proceeds may administer to this insatiable appetite. It is not, therefore, enough to provide schools. The great problem is how to overcome the existing apathy, and awaken a desire for instruction. And there is much cause to fear, that this problem never will have a satisfactory solution, until something has been effectually done to stem the desolating flood of intemperance.

It is believed by many, that the general community, and even the church, has become impatient of warning respecting this monster vice. And yet no candid man can deny, that there is most urgent need for warning. If the community is grievously suffering through drunkenness, there is reason to conclude that it is grievously sinning by drunkenness. Poor-houses and prisons are built and supported at enormous expense. The agency for repressing crime requires to be every where extended. In an important pamphlet recently published by a minister of this city,† it is demonstrated that

* Mr. James Beggs.

† The Schoolmaster in the Wynds, by Robert Buchanan, D. D.

the cost of pauperism in Glasgow is more than three times the amount expended on all the churches and schools in the city, and that the cost of crime and pauperism together, is more than five times the amount. He farther shows, from authentic sources, that the stated paupers on the roll in 1849 exceeded twenty-five thousand, and that the casual poor, who received partial or occasional relief, approached to the number of fifty thousand more; and that about two thousand offenders, on an average, are arrested and brought before the several courts *every month* in the year. The writer makes the following reflections:—"I do not now speak of the appalling scenes of human misery and degradation existing among us, of which these criminal statistics are the fearful index; of the drunkenness, the debauchery, the falsehood, the fraud, the fierce passions, in which the deeds originate, that bring these thronging thousands into the hands of the officers of justice. I make no attempt to describe the wretchedness of heart-broken wives, and the despair of heart-broken husbands, and the forlorn condition of ill-treated and deserted children; to picture the midnight revels, the savage brawls, the horrible impurities, the scenes of domestic desolation, which a closer examination of the annals of our police offices would reveal."

These, indeed, are no fancy pictures, but appalling realities. Meanwhile, however, the expense of all this is borne, and must continue to be borne, by the general community; and the opinion is strongly held, by not a few, that the righteous retributions of divine Providence are herein manifest, inasmuch as the general community not only refuse to employ efficient means for preventing this infinite mass of evil, but is implicated in the sin of encouraging, maintaining and perpetuating, those evil customs which are the fountain head of so large a proportion of it. This remark, however, suggests a topic of which the fathers and brethren are not all of one mind, and it might seem out of place to insist upon it. But it cannot be out of place, in specifying some chief dangers of the present time, to give prominence to an evil which, for its extent and enormity, has, perhaps, no parallel in these kingdoms. What is the vice that costs this country more—many times more—than all the religious and educational institutions in the land? It is drunkenness. What is the vice that disqualifies such multitudes for earning a support by their honest industry, and devolves themselves and their connexions as an ever-growing burden on the community? It is drunkenness. What is it that causes most trouble and scandal in the church of God, and the most frequent defections from her fellowship? It is drunkenness. What is it that makes Britain, and pre-eminently Scotland, a reproach and by-word among civilized nations? It is drunkenness. We expostulate with America on the injustice and inhumanity of Negro slavery, and she calls us to emancipate ourselves from the slavery of drunkenness. We admonish France and other continental nations, as to their Sabbath breaking and neglect of religion, and they return the reproach by a sneer at our drunkenness.

The dangers arising from infidelity are great, but, as regards Scotland, they are not to be compared with those created by intemperance. Our city missionaries will attest, that for one infidel, they encounter, perhaps, ten drunkards. The great destroyer of souls takes in one victim by the hook of infidelity, and carries off ten in the drag-net of drunkenness. Popery, also, is an evil which baffles human conception. But, as regards the protestant population of Scotland, it is far less formidable than drunkenness. Let the ministers of this city report how many church members they have lost, during the last twenty years, by their being perverted to popery. The list would probably not be a long one. But who shall venture to compute how many have turned into the path of the destroyer by drunkenness? Which of us, my brethren, has not been awakened and alarmed by the fate of some fresh victim, dragged away from our side by this dreadful vice? But we relapse into slumber, again, or sink into despondence. The pestilence is in the midst of

us, but what sanitary measures are adopted? What purgations are effected? Our congregations are suffering—our sessions—the courts of rule in the church—do not escape—and, alas, I am compelled to add, our pulpits are not secure from this malignant destroyer. We have never had the pain of being obliged to take ecclesiastical procedure with a minister or ruling elder who had become a papist, or an avowed infidel; but how often have we been bowed down with shame while investigating deplorable cases of drunkenness? As I desire to be myself humbled before God for my shortcomings in the duty of giving earnest and affectionate warning against this danger, in all my ministrations, my brethren, I trust, will bear with me while I entreat each one of them, for the Lord's sake, to ask himself solemnly, whether he has been doing what it was in his power to do, in public and private, by speech and by example, to defend and deliver his people from this most insidious, most debasing and most destructive vice.

I have specified only a few of the more palpable and prominent dangers of the present time, as respects the cause of true religion and the highest interests of these nations, viz., infidelity, popery, the manifold corruptions, and strongly popish tendencies, of the prelatie establishment, and the great increase of the dangerous classes of society, partly from the deficiency of education, and partly from the corrupting power of intemperance. Any one of these dangers, viewed apart, would be most formidable, and would present to the people of God an urgent call to humiliation and united exertion; but when the mighty aggregate is contemplated, the conception is at once too vast and too appalling for us. It is, indeed, melancholy that in a land of Bibles and of Christian ordinances, there should be found such numbers of infidels and papists, as well as of ignorant and semi-barbarous persons, who know and care as little about their origin or their destiny, as the beasts that perish. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil."

"It is now more than thirty years since, in this very city, Dr. Chalmers addressed himself to the task of endeavouring to rouse, not this community alone, but the nation at large, to the formidable dangers to which our criminal neglect of the lower orders of society was giving rise. 'I am surely not out of place,' said he, 'when in looking at the mighty mass of a city population, I state my apprehension, that if something be not done to bring this enormous physical strength under the control of Christian and humanized principle, the day may yet come when it may lift against the authorities of the land its brawny vigour, and discharge upon them all the turbulence of its rude and volcanic energy.'"

It would not accord with the design of this meeting, convened as we are to consider the sins and dangers of the time, did we not seriously inquire how far we are ourselves contributing to both. It is plainly our first and most urgent duty, to take an honest and strict account of ourselves, as in the presence of the heart-searching God. Much of the good seed, certainly, is being sown, and if it appears to fall on stony ground, and the efforts made to reform and reclaim are attended with disproportionate success, doubtless there is a cause. "The Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear. Our iniquities have separated between us and our God, and our sins have hid his face from us that he will not hear."

What can be more needful, or more seasonable, than that we who minister in holy things should ponder anew our ordination vows? perusing, with prayerful and devout attention, that *formula* of questions to which we then gave our solemn assent. Might it not be in harmony with the object of the present meeting, to have this *formula* deliberately read over, at some appropriate time, in its application to ministers, and to ruling elders, and that the

exercise should be accompanied with such prayers and confessions as the perusal may be fitted to draw forth? Have we given ourselves continually to prayer and to the ministry of the word? Have we preached Christ crucified, as the power of God and the wisdom of God? Have we studied to give each a portion in due season—to provide meat for strong men, and milk for babes? Have we habitually felt our own utter unworthiness and weakness, and sought and relied upon the power of the Holy Spirit? Have we laboured for the conversion of sinners in our closets, as well as in our pulpits, and travailed, as in birth, until Christ be formed in them—the hope of glory? Have we preached the word in season, out of season; and, by the manifestation of the truth, commended ourselves to every man's conscience in the sight of God?

Have the ruling elders also been faithfully discharging the duties of their important calling; taking heed to themselves and the flock; ruling with diligence; waiting on their ministry; causing their office to be respected, by making the value of it to be every where felt? Have they fulfilled their vows, realized their own resolutions, and the reasonable expectations of the people? Let them compute the time and thought actually given to the duties of their office, and see what proportion it bears to the whole. Do they study to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, and to shine as lights in the world?

And, as a church among the churches of Christ, do we rightly understand and occupy our proper ground? Do we contend earnestly for the faith once delivered to the saints? Is there no weariness of watching and witness-bearing—no shrinking from the cross? Is there nothing of impatience under the sackcloth, or devising of expedients to find something more graceful to the eye, and softer to the flesh? Do we sincerely adopt the resolution of Moses, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?

Does the testimony remain in its integrity among us, not merely in the printed standards of the church, but in the ordinary ministrations of the sanctuary, and in the convictions and constant practice of our people? Has no part nor portion of it become offensive and inconvenient, and on that account, perhaps, of doubtful utility or authority? Is there no tendency among us to undue conformity with the world—to an unworthy effeminacy, most remote from the character and temper of confessors and witnesses for the truth?

Could it be hoped, even on probable grounds, that the time of contending or suffering for the truth had already passed, there would be the less propriety in urging such inquiries. But neither the aspects of the times, nor the tenor of sacred prophecy appear to justify such a conclusion. In regard to the *two witnesses* of the apocalypse it has been well argued, that we must choose between three positions: either they are at the present time silenced and dead; or, having been already slain, they have arisen again, and ascended into heaven, in the sight of their enemies; or they must be still in their sackcloth, bearing witness for the truth of Christ, and against Antichrist. Can there be any difficulty in deciding which of these three views has the greatest veri-similitude? To affirm that the witnesses are at present dead, would imply, that there is at this time no faithful testimony against Antichrist in the world—that the very memory of martyrs is odious to this generation, as dead carcasses left to putrefy in the streets. Happily that is not the condition of this nation; nor can it be truly affirmed to be the condition of Europe at the present day. In all the principal nations, witnesses for Bible truth may be found, although in some of them the number is indeed very small. Nor is the opinion more satisfactory, that the witnesses, having been slain, have arisen again, and ascended into heaven. This would imply a place of honour, and influence, and power, which the most enlightened and steadfast friends

of truth have nowhere reached. Over the whole region where Antichrist bears sway, the most consistent and faithful followers of the Lamb are in a depressed and despised condition. Moreover, the resurrection and ascension of the witnesses is accompanied with the overthrow of the system against which they gave their testimony. The *same hour* there is a great earthquake, and the tenth part of the great city is cast down. Immediately afterwards, the seventh trumpet is sounded, and there are heard "great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.'" When these events shall have occurred, the millenium shall be actually come. But no such events have taken place. Antichrist is still in great power, and putting forth gigantic efforts to recover all that he lost by the reformation. The gospel is prohibited in the greater part of Europe. Education is in the hands of the priesthood. Despotism makes common cause with popery. The recent struggles for liberty have united all the despots of the earth in the closest bonds of brotherhood, and popery is the animating principle—the very soul of this vast and tremendous confederation. Is this the fulfilment of such prophecies as we have mentioned—the resurrection of the witnesses, and the subjugation of the kingdoms of the world to our Lord and his Christ?

What, then, is the conclusion to which these obvious facts conduct us? That the witnesses are not yet slain; that their testimony is not completed; their prophesying in sackcloth not ended; that, as the monstrous system against which they have been contending continues to oppress the world, and to usurp the throne of God, the time of honour or repose to the witnesses is not yet come. The appropriate order for such a season is, "Watch ye, stand fast in the faith; quit you like men, be strong."

The three forces that bear sway throughout Europe at the present day, appear to be, infidelity, popery and despotism. They are alike hostile to human happiness, to the glory of God, and to the coming of the kingdom of Christ. The Power that protected Daniel from the lions, can alone preserve the church from destruction in the midst of them. Despotism has become conscious of the hatred it has incurred, and is rendered savage by the recent assaults it has endured. It goes on to multiply armies and to make immense military preparations, jealously watching every rising of patriotism, and crushing every movement of the spirit of liberty. It confides in popery as its surest ally, and must secure its help at whatever price. Rome's army of priests, leagued against the Bible and liberty of conscience, is scarcely less numerous than the armies of despotic power, leagued against human rights and civil liberty. Infidelity, the accursed offspring of despotism and popery, is not much in accord with either. It knows little of true religion, but hates what it does know; and holds superstition in supreme contempt. It is wholly ignorant of the foundations and principles of true liberty, but is galled and exasperated by the pressure of despotism. Both popery and absolutism regard it with apprehension and alarm. They have a presentiment of danger from that source; and apparently on most weighty grounds.

As the time is certainly at hand when great Babylon shall come into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and as the battle of *Armageddon* must precede that event, one who seriously contemplates the state of Europe at the present time, having the predictions of scripture in remembrance, can scarcely fail to conclude, that the preparations for that awful and decisive day are in course of rapid development, if they are not even well nigh matured. "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

Romanism.

ROMANISM AS IT IS.

The able exposition of the present aspect of popery, presented in the following oration by Dr. Cumming of London, delivered in the Theatre Royal in Liverpool, Oct. 13, 1851, will be read with interest. It is a graphic description of Romanism as it is.

I appear before you, Mr. Chairman and fellow Protestants, not supposing for a moment that I can give any view of Romanism with which you, in this great town, are not already, in some degree, familiar. You have heard it explained from your pulpits and elucidated on your platforms by those to whom you are accustomed to listen; and I am sure I can add nothing respecting it as a theological system, or by way of contrasting it with Protestant Christianity, beyond what you have frequently heard. But there are some recent incidents with which I have been brought personally into contact, which seem, like unexpected tapers, to cast such light upon the system that it will not be altogether useless if I narrate some of them and try to teach the lessons which they seem so eloquently to enforce. I came to this meeting, not intending to give you sunshine—for that you must look to Dr. McNeile and Mr. Ould—but to let in a little plain daylight upon a subject that shrinks from the one, and has no sympathy with or affection for the other. I do not profess or attempt to give you an eloquent speech. Liverpool is not the place, nor is this the spot, surrounded as I am by your most gifted and pre-eminently devoted ministers. But having bestowed some attention upon the subject—having become during the last twelve months practically and personally more acquainted with its hidden but real wickedness—I may throw out some thoughts which, if remembered, will not be useless in this age of tremendous movement into which we are all rapidly plunging, and in which nothing but the old-fashioned, Protestant, Evangelical Christianity in its relation of antagonism to Rome, will stand you in stead.

In explanation of the subject of my lecture, "Romanism as it is," I must describe it by epithets; and in applying those epithets, if I speak in the hearing of any of my Roman Catholic brethren, I hope they will not suppose that the severity of the epithets I must apply to Romanism is at all an exponent of my feeling towards them. I feel only affection and love for them. I pity them. Their error is their great misfortune in the estimate of men; God alone can ascend the great tribunal and pronounce judgment upon their souls. It is my privilege, it is our duty, to pray for them, that they may be extricated from darkness into glorious light, and taste that liberty and those blessed privileges which we undeservedly enjoy, and which I hope we are not altogether unthankful for or unwilling to spread.

First, I may state what may seem an unexpected announcement, as not the least important feature in Popery, that I regard the Roman Catholic system as a supernatural system. I believe its doctrines to be seed sown by no human hand. I believe the system itself to be unearthly, and if not supernatural, certainly at least infranatural. It is too impure to be from above: it is too skilfully concocted to be from man. It seems to have the wisdom of the archangel, but to combine with that wisdom—and I say it with the deepest respect for the conscientious feelings of the Roman Catholic—the wickedness of the archangel fallen. I regard it as essentially the Church of Satan, the master-piece of the great enemy of mankind. This is not vulgar abuse, but a solemn conviction. And to show how consistent I am in taking this view, I will relate a singular incident. One day I was sitting in my study preparing my sermons, as I always do, for the ensuing Sunday, when the servant came and said that there was a very strange-looking gentleman at the door who wished particularly to see me. As I was one of the governors of the Scottish Hos-

pital, I thought it might be some one who had called for a recommendation, and had come in some unprepossessing aspect, which had given the servant a bad opinion of him. I told him to show him into my study, and presently in came a gentleman in most extraordinary attire, with no shoes to his feet with the exception of leather soles, to which thongs were attached that passed between his toes and met at the ankles, with a singular mediæval and old fashioned robe, a sort of cape over his shoulders, and a broad slouching hat. He bowed in a graceful manner, and I said, "I believe I have the honour of seeing the Hon. and Rev. Mr. Spencer." He bowed and said, "Father Ignatius, if you please." I requested him to be seated. He sat down. He said, "I have waited on Dr. Hook, of Leeds; on Lord John Russell, who gave me a quarter of an hour of his valuable time; on the Bishop of London, and several others, and I have now come to pay my respects to you." I said, "I was very happy to see him, and to converse on those subjects on which we differed, and in which we both felt so great an interest, as we had so lasting a stake." He said, "his great plan was that prayer should be made all over the world for unity, first among Protestants, secondly, among Catholics—that they should pray for it; and lastly, among all men who believed in God. This was the great thirst and want of the age." He then requested me to read a printed paper on the subject, to give it all the publicity I could, and to act up to the spirit of it. I read it and said, "I am advertised to give a lecture in Exeter Hall next Tuesday, the subject of which is 'The Pope, the Man of Sin.' If you believe him to be the vicar of CHRIST, and I believe him to be the very opposite, the Man of Sin, how can we coalesce? How can the Pope and I walk together unless we be agreed?" He said he saw the difficulty, but if we prayed and laboured for it, we might succeed. But he let out quietly the fact, that the unity he wished for could be obtained by every body becoming members of the Church of Rome. I said, "Let me beg of you to appear on the platform at Exeter Hall, and explain your proposition for half an hour. Then I will rise and show the difficulty which I feel in accepting your proposition and carrying it out. You shall then have a quarter of an hour to point out any thing I have said you think wrong, and to put it right. After which I will give a few explanations and proceed with my lecture, and you shall have the advantage of listening to it." He said, "I am delighted with the proposal. There is only one thing in it that stands in the way. I cannot listen to your lecture." I replied, "It will do you no harm; but you can retire if you prefer it." I added that it was our custom to ask the divine blessing on our proceedings, and that there was a beautiful collect used by the Church of England at the beginning of the communion service, "Almighty God, unto whom all hearts be open," &c., and the Lord's prayer—he would of course have no objection to joining with us in these. He said, "Every objection. It would be inconsistent in us to join in prayer with any whom we believe to be in heresy." So there was no prospect of union here. Still he would attend and speak for half an hour. He said, "I came to you expecting to find a severe, savage, repulsive personage; but I find one who has spoken to me like a Christian and a gentleman. I have been received with much courtesy, and I am very much pleased with the result of my visit." In fact, I had seen from his demeanour on entering that he expected to find me a very formidable personage. I thought I might pay him a good compliment in return, and said, "The intense zeal and devotedness of members of your Church, in which you so transcendently outstrip us, make me think sometimes that your religion is something more than human." What was his reply? "Sir, if the Church of Rome be not the Church of CHRIST, it is the master-piece of the Devil." So said Father Ignatius. So say I. I believe there was immense meaning in his words. It is the one or the other. And I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse

and vulgar imposture, unfit for the light of the nineteenth century; instead of feeling that it is the gigantic conspiracy of Satan, worked out by the archangel's wickedness and will. Antichrist, with his people, constituting the Church of Rome; CHRIST, in the midst of his, constituting its correlative, the Church of the living God. Despise it, it will overwhelm you; tamper with it, it will ensnare and captivate you; resent it in the name of God, and like its author the Devil, it will instantly flee from you. It is the master-piece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and its inherent element of progress and power.

I do not stop to narrate the rest of our conversation. It was announced, however, in the papers, that Father Ignatius was to appear at Exeter Hall on the night of my lecture. But before the time came he called again, and said, "I hope you have not divulged or published the pledge I gave you." I said, "It is all over London. The papers have got it; and every body is looking forward to a rich treat." He said, "I am extremely sorry, but I must inform you that I this morning breakfasted with the Archbishop of Westminster, and that he inhibited me from attending." I replied, "Surely because Dr. Wiseman thinks you are not doing right, when in your conscience you feel you are doing perfectly right, you do not mean to put your judgment and conscience in Dr. Wiseman's possession, and do only what he bids you." He said, "Sir, we do not act as individuals; we act in concert, as members of a great organization." This it is. The whole course is predelineated, and followed out with a precision and zeal which entitle it to be called supernatural or preternatural. I said, "I dare say that Dr. Wiseman gave you some reasons for his prohibition, though Popes, being infallible, do not think it necessary to give their reasons." He said, "Yes, first he did not think these discussions did any good to the Catholic faith; and secondly, his Eminence has a very great horror of Exeter Hall." I said, "Let us go to the Freemasons' Hall, to the Hanover Rooms, or to the Cathedral in the Borough, or other places I referred to: I will oblige him to the utmost of my power." He shook his head very dolefully, and said, "No: his Eminence has absolutely inhibited me." The next thing I heard of him was, that he was at a place in the country where priests who are a little indiscreet are sent to cool themselves. It was found there, I presume, that the cooling process was not quick enough; that he was too honest, too candid, too sincere, and therefore he was sent away to Germany for the benefit of his health.

This shows that in the estimate of a distinguished member of the Church of Rome it is a supernatural system, and that others than myself think if it be not the Church of God, it must be the absolute antagonist of that, the master conception of Satan himself.

Another fact I feel bound to state is, that I do not believe that Romanism will be destroyed in this dispensation; and in this I may differ from some of my friends here. I have no hope of reforming the Romish Church; and all past history shows that the instant any attempt was made to reform it from without, the reformer was soon a martyr, while every effort within ended in the suppression of the attempt. It stands, not like the Greek Church, which may be refined, purified, and conformed to Scripture, but a gigantic, infallible corporation, that must sink in its totality like a millstone in the ocean, and only those that are God's people in her, not of her, are called to be for ever separate, that they may be for ever safe. I do not, therefore, look at any of these efforts of ours as if they were to end in the subversion of Romanism, as a corporate body, but I look at them in this light, that God has a people in the Church of Rome. I believe that many of God's true people are in that Church, testimonies to the penetrating force of divine truth, that has found admission, in spite of the system, into the hearts of some who will in due time exhibit the results of its active influence. I believe at this moment that there is

many a Roman Catholic, the least conspicuous, the least noisy, the least known, who is loving his SAVIOUR and resting upon him, and whose garments only have been singed by the fires of that terrible apostacy through which he is passing to the judgment seat of GOD. It is because we believe that such people are in the Church of Rome that we reiterate the message, "Come out of her, my people, that ye be not partakers of her plagues." There may be some Roman Catholics here listening—and I never have the pleasure of addressing an audience any where that Roman Catholics do not come to listen, because they are exceedingly attached to me; they know that I never call them bad names or misrepresent their religion, or wish them ill; they know that what I say is perfectly true, and that there is no denying it, and many of them among the laity are candid and honourable men, and I am convinced that if they only knew Romanism just as it is, they would bid farewell to it to-morrow, and cast in their lot with the Church of England, or some other branch of the Christian Church—there may be some such here, and the message addressed to them may have an effect beyond what we anticipate. A distinguished nobleman, the premier duke of England, has been reading recent works on the Protestant controversy, and the result of that study has been to convince him that Romanism is utterly a false and apostate religion, and hence he has communicated in the Church of England, and cast in his lot with it as a branch of the Church of CHRIST, which he believes to hold, in common with others, the great truth of our common salvation. I believe, if more Romanists had had the opportunities he has had, and made good use of them—and in Liverpool they may have them—they would follow his example.

I must, first of all, scale off some of the plausible pretensions with which Romanism is overspread, and on which she depends for progress. The ancient Egyptian temples are all magnificent without, but the unclean creatures of the Nile, and the reptiles of Egypt, were the gods worshipped within. If Romanism looked what it is, men would hate it, and flee from it, as the Chairman had said; but because it looks something that it is not, and pretends to be what we know it is not, it gains ground and makes way among the least thoughtful of mankind. And some are so much the slaves of the senses, that, as it was observed by a very sarcastic writer, if you can only gain possession of their five senses you may safely calculate upon all the rest. Romanism enslaves the senses, it makes victims here, and therefore it flourishes. With some men the street lamps outshine in splendour the distant stars. It is only with enlightened minds that the lamps of the streets will never be confounded with the luminaries of the sky. They who look behind the senses, and see what Romanism truly is, when its grand pretensions are analyzed and separated from it, will be able to see how unlike it is to that blessed faith which has God for its author, truth for its matter, and eternal happiness for its issue.

The first pretence of Romanism, which I will try briefly to remove, is its having seized and subordinated to itself all the fine arts in their highest possible perfection and splendour. The Cistine Chapel and the dome of St. Peter's are radiant with the magnificent creations of Raphael and Michael Angelo. The Flemish churches have in them all the master-pieces of Rubens, and many of the Spanish and Portuguese churches the chefs d'œuvre of Murillo. Moreover the works of the artists are essentially Romish. They lavished their splendid powers, not on Christianity, but on Romanism. The gems of Raphael are Madonnas. Titian's best production is a Virgin and Child, and Guido's great work is the Madonna della Piëta. Mozart and Haydn lent their magnificent music to the Romish masses. To many this splendid outside has been sufficient evidence that all is pure within. If you look at its magnificent cathedrals, from visiting some of which I have only returned about six weeks, you see the very stone seeming to burst into blossom, and the interior presenting a magnificence so grand that the man has no taste who does

not admire it. He only has no Christianity who thinks there is no salvation without it. But after all, if I wished to see the noblest cathedral in the world, and to worship in the grandest, I would ask you to come to the blue hills which I have trodden in my younger days, where the living rock is the only pulpit, the vast ravine the only cathedral aisle, where God's thunder celebrates his power, and lightning writes his glory in the sky, and the anthem peals from six thousand voices worshipping the LORD of Hosts—and all your magnificent cathedrals sink into paltriness in comparison with a sight so grand, a spectacle so august. After all, if I wanted pictures, let me have God's emphatic portrait of himself, the Bible. Let me read there an autograph of Deity. Let me take the true crucifix, the 53d chapter of Isaiah—that is the Protestant crucifix—and study it, instead of looking at a piece of inanimate wood. Then we shall act like Christians, because we shall be doing what Scripture tells us. If we have no splendid images and paintings in our churches, let our lives be living likenesses of CHRIST JESUS. If we have not many splendidly decorated churches, let our bodies be temples of the HOLY GHOST. If we have not swinging censers, and incense rising to the sky, let us lift up holy hands unto GOD. If we are not Roman Catholics, but Catholics, let us live like Christians, and see that there is Christianity beyond the horizon of the Church, or sect, or party to which you belong.

Another great pretence of the Church of Rome is her claim to miracles. On this subject also I may differ from some of my friends. I do not think it impossible that the Church of Rome may do really supernatural works. Scripture warrants us in thinking otherwise. "There shall come," we are told, "lying wonders, which shall deceive, if it were possible, the very elect." And lying wonders will be developed in their greatest intensity as Babylon's doom approaches. If Satan can impart supernatural wisdom, I do not see why he should not do supernatural deeds in men's sight and hearing. Many of the miracles of the Church of Rome are no doubt gross impostures—many of them puerile and paltry deceptions. Therefore I was painfully convinced that the once great mind of Mr. Newman was very much shaken when I read his lectures—which look like lectures addressed to the brothers in Bedlam more than any thing else. He says we Protestants reject the miracles of Rome, such as the liquefaction of St. Januarius' blood, as impossible.

All we say is, that we have evidence for the miracles of Scripture. What we complain of is, not the peculiarity of the performances quoted by Dr. Newman, but the want of evidence to prove that the performances took place at all. When he brought such miracles to prove that his was the true Church, I was interested with one of the volumes of Chrysostom, in which I found two or three passages, to show that if he was pledged to the unanimous consent of the fathers he would find one discord in Chrysostom, and would require another miracle to harmonize that with the other discords which so numerous prevail. Chrysostom expressly states that miracles have ceased; yet Dr. Newman asserts that miracles have characterized his Church, and accompanied her always.

Another pretension of the Romish Church is her perfect unity; and in this there seems very great force, and apparent truth. She points to the great central Cathedral of Christendom: she proclaims it the mother of all the churches in the world. Ministering mass at its altars is a High Priest who claims to be the centre of unity. She alleges, that in all parts of the world, wherever the influence of that high priest is, there is perfect unity. The fallacy lies in this: the unity of the church, had it really existed, would not only have been developed by all the priests and people of this day, the 13th of October, 1851, being exactly agreed in all points of Christian theology, but by all the priests of all ages. This would have been Christian unity. There needs not only unity between *contemporaneous* churches, but unity between the churches of to-day and to-morrow, and yesterday; and before

the Church of Rome can prove that she has real unity, she must show that the churches of the first century were perfectly consistent with her—she must show that she believes precisely what the Romans believed when St. Paul wrote his epistle to them. Unity of centuries as well as of countries, of time as of place, is required.

An incident will illustrate this. We had a meeting some time ago at Melton Mowbray. There was a very zealous priest there, called Father Belissi, who was making many converts. George Lynch, Esq. of Burley-on-the-Hill, and myself were selected to go down: and as the priest was making much noise, it was proposed that the meeting should be held in a large school-room, and that if he had any thing to say for his church he should be welcome to a place on the platform. The meeting was held at twelve o'clock, and half-an-hour after I begun, in walked Father Belissi. I motioned to the chairman that he had come, and expressed my joy at his presence. The father leaped upon the platform with great readiness; he said he had been fasting, and was not so strong as usual, and therefore begged to be allowed to address the audience from a chair. He sat down, and I did think there was a little study of the picturesque as well as fasting. He stretched his finger out in so inimitable and truly Catholic a style, and spoke with such dignity, and in such studied forms, that I really thought he wished the people of Melton Mowbray to breathe the atmosphere of the Vatican, and to fancy that it was the Pope before them laying down the law *ex cathedra*. He said he had not heard the whole of Dr. Cumming's address, nor did it matter, and therefore, instead of replying, he should go at once into the marks of the true Church. These were unity, sanctity, catholicity, and apostolicity. "If I go into a Protestant Parish Church," he said, "I find the clergyman reading in his surplice and preaching in a black gown: if I go into another, I find that he reads and preaches in a surplice: if I go into a third, I find the service not read but intoned. The next place I go into may be a Wesleyan Chapel, and there I find a part of the liturgy read, but I do not see a gown. The Independents have a different form again. I do not know what they have in the Scotch Church, (something very bad, I have no doubt,) for I never was in one in my life. Now contrast all this," he continued, "with the Catholic Church. Next Sunday, at half-past eleven, at the church of Notre Dame in Paris, at Brussels, at Rome, at Moorfields in London, in every chapel and cathedral in the world, we shall be celebrating the same worship in the same words. Behold the glorious unity of the Catholic Church." I said he had proved to demonstration that Protestants had not uniformity, and that Roman Catholics had; but that he had not proved that Protestants had not unity, and he had not proved that Roman Catholics had. Uniformity was something superinduced from without, unity was a feeling that arose from the germ of a common principle within. Uniformity man can create by acting on the outer man; unity God alone can inspire, by acting on the inner heart. I said an illustration of it would be this: I did not conceive, because we Protestants differed as we did in outward forms, that we therefore indicated any want of real unity. I said, you have a great central person called the Pope, and you forego all internal differences on condition that all cling to him. We have a glorious and common Head, and we too forgive our internal differences on condition that all cling to Him. You have differences, but all are forgotten and forgiven in admiration of the chair of St. Peter: we have differences, but all are forgotten and forgiven on consideration that we all glory in the cross of CHRIST, and count all things but loss for the excellency of the knowledge of Him. But you differ far more than meets the eye. You have great differences. When you talk contemptuously of our Independents, and Baptists, and Wesleyans, and Episcopalians, I admit they differ in ritual, in external, and ecclesiastical régime, in matters circumstantial and of relative importance. But have you not your Franciscans, and Passionists, and Dominicans, and

Jesuits, and Redemptorists, and Flagellants, and Black Friars, and Blue Friars, Gray Friars, and White Friars? If we have great differences, most certainly yours are not little. And with all the differences that Protestants of various denominations develop, they look more on the whole, like the church of St. Peter and St. Paul in the first century, than does that motley group, the component materials of which I have described to you: and I am perfectly certain that if all Churchmen and Dissenters were ranged on one side, and all these Romish orders or denominations on the other, and the Apostle Peter were standing between them—I am quite sure, that hearing both claiming to be his children, he would say, “Independents and Baptists, and Episcopalians I know;” but turning to our Romish friends, “Pray, gentlemen, who are you?” I said that uniformity did not seem to me to be the law of nature. Suppose some gentleman, bitten with a sort of Romish botanical taste, should be in possession of a fine forest, and taking it into his head that every tree was a daring heretic that should grow according to its own liking, should crop each of them into a perfect pyramid, and then call me to see the splendid sylvan uniformity and unity that he has produced. I visit it, admire and retire. Next June I pay him a second visit, and on looking through the forest I find every tree, notwithstanding the severe discipline of November, has burst out “at its own sweet will,” and that the only trees that remain just as he left them are the dead ones. Precisely so, I said, is it in the Romish Church. The Pope trims them to his system by force, and as long as they are dead they remain so; but on one pulse of the life of God going into the heart of the poorest among them, there is a Martin Luther or a John Knox. I tried to show him that it was not God’s law that there should be uniformity, while it was his law that there should be unity. I tried to illustrate it from music, which, being an amateur myself, was somewhat in my way. I said the difference between Romanism and Protestantism, supposing both to be nearly right, is this: you in the Church of Rome have unison, we have harmony. You know what is the difference. In unison it is one note sounded by every body—A minor, or B flat, or C three sharps, or whatever it may be—it is the same note. The Pope strikes the key note—say B flat—and then every priest throughout Christendom takes up the same sound. It is not so with us. Our key note is sounded from the skies, and is taken up on earth: the Church of England the grand bass, the Church of Scotland the rich tenor, the Methodists the wild contralto and alto, the Independents the brilliant soprano; each his own part, but all combined constituting the harmony that is heard among the choirs of heaven. The day, I think, is come when we may unite on such a field and for such a cause as this without the compromise of those things which are more or less dear to each. I would, for the sake of grand results, concede the largest husk of prejudice, but I am not called upon to concede the least vital seed of living and precious truth. I think the day is come when each man and each church, who holds firmly the glorious truths we have in common, should be prepared to give up those prejudices and feelings that have kept us apart, by the merging and melting of which, at such a crisis, we may uphold the institutions of our father-land, may hand down those blessings which we prize unimpaired to our children, be blessings to the victims of error, and accomplish more substantial results than we have any idea of. There was a beautiful island in ancient times called Delos. In it no warrior might put his foot—no soldier might be seen. It was sacred to the peace of all the nations of the earth. Our Protestantism should be our Delos. Internal quarrels should there all cease, and we should stand knit together as one phalanx, opposing with united strength those who would subvert our peace, and sweep away the principles upon which our peace depends.

The Church of Rome puts forward the pretension of venerable age. She says mass on altars raised by Constantine; her processions still march along

the Appian way; her pastorals—witness November, 1850—are dated from the Flaminian gate; she claims the bodies of St. Peter and St. Paul; she enumerates in her last calendar the names of illustrious saints and devoted and holy martyrs, and in her retrospect she reveals the spires that sparkle in rising and setting suns, but conceals the deep, dark dungeons that are below them. She points to many goodly cedars—goodly in spite not because of her culture—but conceals the thick undergrowth of poisonous weeds, and the marshes stagnant with accumulated and inherent corruption. Old the Church of Rome is, but not old enough to be true. The Synagogue of Satan is old, but the Church of CHRIST was first. Sin is old, but holiness was first. Romanism is old, but the Protestantism of your common Christianity was first. We do not deny that the Church of Rome is an old church, we only deny that she was the first church, and therefore that she has any claim on our acceptance on that ground.

Another pretension she puts forth is her constant visibility. She has been visible in every age. This is only evidence that there is not wanting in her a main feature of the apocalyptic apostacy so graphically described by St. John as sitting upon many waters, and comprising multitudes and tongues. In my humble judgment the world never fails to recognise the true church when it is visible. It knows its hated antagonist. The world has a shelter, hospitality, a home in the Church of Rome; in a pure Protestant Church it is met with only rebuke. In proportion as truth becomes visible, the world, which is at enmity with God, becomes violent.

[To be continued.]

Anti-Slavery.

SERMON ON THE FUGITIVE SLAVE LAW.—PART II.*

Pittsburgh, Aug. 26th, 1851.

*To the Editor of the Christian Reformer:—*DEAR SIR:—I have to state, *in limine*, that my engagements have prevented me from having my notes on the second part of the sermon on the Fugitive Slave Law transcribed in time for your June number. Your readers will remember the text, “We ought to obey God rather than man,” and the two-fold object of the preacher was, to demonstrate the *essential unrighteousness* of the Fugitive Slave Law, and the right and *duty of Christians to disobey it*. The latter view was first discussed somewhat in the manner I have reported. I now give you the substance of the other part, which was presented in the form of a contrast between this slave-catching law and God’s law. Is the law right which enjoins its subjects to deliver up to his pursuer an unoffending man, to be dragged into perpetual slavery, to be sold and bought, and treated in every way as a chattel? Must a Christian earn his title to a good citizen, not only by refusing to harbour and assist the fugitive from oppression, but by active assistance of the slave-catcher at the peril of six months’ imprisonment, and a thousand dollars of a fine for disobedience? Let God’s Word be heard in answer to this question, and the essential unrighteousness of the law of man as opposed to the law of God, will, to the conscientious soul, leave no alternative but disobedience at all risks.

God’s law requires man to *love his neighbour as himself*; and the parable of the Good Samaritan shows that by neighbour we are to understand, not our countryman only, but our fellow-creature, Jew and Gentile, bond and free. That parable shows how the law of love is to be acted out; holding up to scorn the apathy, hypocrisy, and inconsistency of the priest and the Levite,

* For preceding part, see Banner, 1851.

who passed by the victim of robbery and violence—did him no positive injury, but did not stretch out a helping hand in his time of need.

Is not this law reversed by the Fugitive Slave Law? This enactment substantially says, "Thou shalt not love thy neighbour as thyself"—and not only forbids us to help the victim of oppression, but inflicts a severe penalty if we interfere "directly or indirectly" for his relief. It converts a Christian duty into a political crime, and leaves no way to escape from the crime and the punishment annexed to it, but the neglect of that duty; nor can any one excuse himself in this neglect but by some such apology as was urged by Cain in excuse for the murder of Abel. When God inquireth after blood, and puts the question to the American citizen, "Where is the fugitive, thy brother?" will the *murderer's* plea be a sufficient vindication? "I know not, am I my brother's keeper?"

God's law says, "*Thou shalt not respect persons,*" but this law of man says, Thou shalt respect the persons of men: whilst every felon, no matter whether he be a thief, a robber, or a murderer, shall be tried by twelve of his peers, the fugitive from bondage who is only, at most, guilty of desiring to be a free man, shall have no trial by jury; and whilst the testimony of every white man shall be admitted, no negro's testimony is to be received in any court of justice.

The law of God says to the judge, "*Thou shalt not take a gift, for a gift doth blind the eyes.*" But this law of man says, "Thou shalt take a gift, and thus blind thine eyes," for the United States judge, before whom the trembling fugitive stands, is to receive only *five* dollars if he discharge the prisoner, but is to have *ten* dollars if he convict and consign him to endless and irremediable slavery.

The law of God says, "*He that ruleth over men must be just, ruling in the fear of God;*" but this law of man says, "He that ruleth over men must be unjust, ruling in the fear of *man*, not of God." I have only to appeal to the conscience of every United States law-maker and judge, in confirmation of this charge, and ask, Is it just to aid in depriving an innocent man of his liberty, which he has forfeited by no crime, to which he has as good a right as to life itself, and to which the slave-catcher or the Government Commissioner can, in the presence of his Maker, plead no superior right? I cannot believe even the slave-catcher's conscience is so blinded or that his sense of justice is so obliterated, by either his interest or his loyalty, as not to feel that he is in the sight of a just God worse than a robber. Nor do I believe there is a judge in the United States who, inwardly, does not condemn, as essentially unjust, the sentence which he pronounces upon his fellow-man, by which sentence his doom is sealed to wear the chain of perpetual bondage. And why does any one dare to violate the dictates of justice, in thus knowingly oppressing the innocent? Because the law of man requires it—and instead of ruling in the fear of God he rules in the fear of man, and he must obey *man* rather than God.

The law of God says, Proverbs xviii. 5, "It is not good to accept the person of the wicked, and to overthrow the righteous in judgment;" but this law of man says, It is good to accept the person of the wicked—the trader in souls and bodies of men, and to overthrow the righteous in judgment, by robbing the crimeless and helpless negro of his liberty, and placing him in a position where he can gain nothing, have nothing, own nothing, but what is his master's—not even his wife or his children.

The law of God says, "Mercy and truth preserve the king, and his throne is upholden by mercy," Prov. xx. 28: but this law of man says, "Mercy and truth do *not* preserve the civil ruler, and the throne of civil government is *not* upholden by mercy;" for if cruelty and falsehood be found in any system on earth, they pervade the whole system of slavery from beginning to end; and it is only by acting out cruelty and falsehood that the civil ruler is

preserved in his office, and if he dared to act out mercy and truth in releasing the oppressed and the wronged, his seat of power and office would be forfeited and occupied by another, whose humanity would not shrink from cruelty, and whose conscience would be blinded by a lie.

The law of God says, "Hear the word of the Lord, O king," Jer. xxii. 1—3; but this law of man says to our rulers, "Hear not the word of the Lord, but hear the word of man."

The law of God says, Isaiah lviii. 6—7, "Thou shalt *loose* the bands of wickedness;" but this law of man says, "Thou shalt *not* loose the bands of wickedness,"—but make them firmer and stronger—for it was because these bands of wickedness were frequently loosed in the escape of the slave from his bondage that our rulers, in their wisdom, found it necessary to strengthen the chains of slavery by a more stringent law, and to rivet them more firmly by additional pains and penalties, to be inflicted upon all who would attempt to loose them.

A CLERGYMAN'S APPEAL TO HIS BRETHREN.

What shall the ministers of Christ's Gospel—the Gospel of Peace and Liberty—do for, and in behalf of three millions of their brethren in the United States, who are slaves, in the sense in which no men are slaves elsewhere? What shall the ministers of Jesus—that Jesus who loved the oppressed, and who came to preach "deliverance to the captive,"—what shall His ministers do for three millions of their brethren who are "despised and rejected of men," who are "lightly esteemed," who are talked about as *things*, legislated for as *chattels*! and sold as dogs, horses, and houses are sold? What shall they do under the light and pressure of the times, of the second half of the nineteenth century? The millions of the brethren of the ministers of Jesus, born on the soil of "*Republican*" America, are *slaves*! *THINGS*!! *CHATTELS*!!! And many of these three millions are the brethren of Christ, by the Holy Relationship of Divine Religion! Is it possible! Can these things be? The very Soul of Darkness is in horror at the reality, and the moral sense of barbarism is covered with crimson blushings.

Ministers of Jesus! I appeal to you! Your brother is a slave, and wears chains! The brother of that Jesus whom you profess to preach, and who is therefore bound to you in the strong fellowship of Christianity, is a chattel to be sold! Your brother, who, on Sunday last, went with his wife weeping, to the table of the Lord's Supper, and partook of the bread and the wine of blessed communion, and was honoured with Christ's presence and blessing, was, on Monday, torn away from his wife by the rude hand of force, was chained, was scourged, was thrown into the dungeon of the slave-jail, and then put on the block and sold away from his wife into the depths of the barbarous cruelties of American slavery!

Ministers of Christ! What can you do for your brethren? I appeal to you in their name! I appeal to you in the name of Jesus! What will you do for your brethren? For Christ's brethren? They have done no crime, only that their skin is not coloured like your own! They are unfortunate without guilt; oppressed without cause! They have wept, groaned, and prayed, with strong cries!

They turn to you! To whom should they turn, if not to the special ambassadors of the Prince of peace, the friend of the oppressed? And now, as they turn to you with streaming eyes, with outstretched hands, and with words of an agony of pleading, will you not listen? Hear them! "O, my wife!" "Where's my husband?" "Where are my children?" "O! give me my mother!" "I want to see my father!" "O! these chains! This dreadful prison! These scourge marks on my bare back!" See that poor slave! Look at him, ye ministers of Jesus! See him on his bended knees! how imploring his look! how strong his cry: "Am not I a man and a brother? Ye ministers of Christ, did not Christ die for me? Is He not my friend? Will you not save me from these torments? I beseech you in His name and for His sake!"

Ministers of Christ! Will ye not hear that strong pleading? Will ye not do something for the millions of pleaders? I know that ye have been averse to the trade and the sphere of politicians. You have scrupulously avoided any intermeddling in the affairs of State, even so far as to consider it "imprudent" for you to pray for the oppressed and down-trodden slave. But your minds have doubtless undergone a change. You have given evidence that you do not now consider it al-

together inconsistent with your calling to sympathize with the weak and the oppressed. You have come out before the world as the friends of truth and humanity, in that you have formally waited on Louis Kossuth, the great fugitive from Austrian oppression, and you have expressed to him your sympathies in his behalf, and in behalf of his oppressed Hungary. You have proclaimed against the tyranny of Francis Joseph, and the abominable wickedness of Russian interference, and you have prayed for Kossuth and Hungary and European Liberty, against the influence of European tyranny. You have prayed for him and for those at home, in the sanctuary of God. You have prayed with warmth and at length.

Ministers of Christ! What can you do for the American slave? For the bondmen and women of the soil? For those oppressed ones who have a birth-right in the land of freedom, and who, by right, inherit the blessings of our institutions? What can you do for them? *Will you not pray for them?* If you have prayed for Hungary, you cannot think it "imprudent" to pray to God to bless the poor American slave.—H. D. MOORE.

Penna. Freeman.

Practical Essays.

DISCIPLES—BURIED ALIVE.—Some people have such a horror at the idea suggested in the last two words of the above caption, that they will not read any article or item to which it is prefixed. But I beg the reader not to be terrified out of the perusal of what I have to say. He may find something truly serious, but nothing of the horrible in the case before him.

That certain of the disciples are actually *buried* is indisputable. If a person is fairly immersed or covered with any thing whatever, he is certainly buried. If he be in a pit, and the earth and stones have fallen in upon him, he is buried, and no mistake. So is he, if he sinks beneath the water and it fairly and fully covers him. Hence whatever fairly overcomes one, so that he is pretty much dismissed from any active connexion with the welfare of those about him, is said to bury him. Hence we are familiar with the language, buried in sleep—buried in sorrows—buried in cares and business—buried in his own plans and schemes.

Now if I find a disciple so immersed in the world that he seldom hears any other voice than that of the world—so overwhelmed in business that all other appeals but those of business fall powerless upon him—so given up to pleasure that there is no other music that is music for him—so wrapped up in care and concern for his personal or family interests that he cannot go forth to care for the great interests of souls and of the kingdom of God; I say, when I find a disciple in such a condition as this, I call him *buried*. There may not be half a ton of earth, stones or water upon him, but he is as really buried as if there were. Just as a naturally dead and buried man is gone, is out of the way, has done connexion with all the activities of the world, so this buried disciple is done with all the activities enjoined by Christian obligation.

But about the being buried *alive*—how is that? I confess there is trouble about the being *alive* part of the matter. For to most persons it is clear that when a disciple is buried, after the manner related above, he is really *dead*. They deny that he is *alive*. Such a burial in the world does imply death.

Now, though a man being buried, as in the case of one covered by the caving in of the sides of a pit, does savour strongly of death, and not a few strongly affirm and really believe that the man cannot be alive; yet who leaves the matter there? Do they not dig for him with all possible earnestness? And though in a great many cases they do indeed find actual death, yet in cases not a few, they do find the buried man alive.

So a disciple may not be quite dead, though buried very deeply in the world. A very careful search may reveal signs of life. But it is a sad thing to be "buried alive" after this fashion.

1. It causes the victim, at times, *great suffering*. So long as he does not realize how deeply buried he is, and how dangerous his case is, he has little or no trouble. But there comes now and then a flash of light through the gloom, and there is a discovery of guilt, shame and peril. Then are they buried alive in great misery. Conscience went down with them into their grave. And it is alive. And it is a dreadful companion for the buried-alive disciple. He tries to cause its actual death; it does sometimes lose a good deal of its life. But at others it has terrible power, as I have heard some of these say who had been rescued. I think some have called the place, where they had been, "a horrible pit," and I do not wonder.

2. There is *great anxiety* by others about the buried-alive disciple. It is not the

whole of the community that are troubled, as in case of a sufferer at the bottom of a pit. But a part of it, perhaps a small part, miss very much that disciple who has been overtaken by such a calamity. They mourn over him. Some of these that feel the most deeply, try to get him out of the pit where he is enclosed. And they are the more sad when it happens, as it sometimes does, that half the church are buried too. Even more than this number have been known to be in the sad condition at once.

3. Another thing, and one of the saddest aspects of this matter it is too, that these buried disciples *bury themselves*! We are shocked when we have heard of certain suicides among the heathen who have buried themselves alive. And we may well be so in this case. We have never known of a disciple in the mournful condition now in question, but he had *knowingly* taken every step in the *process* that had placed him there. Other people dig the graves for those whom natural death makes it necessary to bury. But these *dig their own*. All who have ever been rescued tell the same story, and it is just as I have stated.

It is no wonder, therefore, that some who commit so dreadful an act should be left where they buried themselves, and should never get out. Disciples had better think of this before they do that thing. I have heard, and I believe it, that the only Being in the universe, who could deliver them, does sometimes say, "Let them alone!" A more dreadful sentence than which cannot be conceived; for from such a burial there can be no resurrection. There cannot, therefore, be a more important caution to the disciples than the one, "Beware being buried alive."—*Puritan Recorder*.

PROPOSED UNION OF CHURCHES.

The following, from a late number of the "Scottish Guardian," gives an interesting account of incipient steps towards a union between the Original Secession Church in Scotland, and the Free Church.

SECESSION CHURCH WITH THE FREE CHURCH.

A conference of ministers and elders, constituting the Synod of United Original Seceders, called by requisition, was held in Davie Street Church, Edinburgh, on Tuesday and Wednesday, for the purpose of taking into consideration the position of the Original Secession in reference to the Free Church, and of ascertaining the feelings of members as regards the propriety of taking steps with a view to union. Almost all the members of Synod were in attendance. Though considerable diversity of sentiment is understood to have existed as to the course which it would be proper for Seceders to adopt in existing circumstances, the prevailing opinion is said to have been that union with the Free Church is both desirable and proper. The great majority of the members present expressed themselves on the question under consideration, and the various speeches delivered were characterized throughout by the extreme of good feeling. The conference being extra-judicial, no definite conclusion was attempted to be arrived at; but the result will no doubt manifest itself at the next regular meeting of synod, which is to be held in Glasgow on Tuesday, the 27th April.

A WORD IN SEASON.

"A Sabbath well spent
Brings a week of content,
And health for the toils of to-morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow."

A short time back, a lady, when calling upon the old inmate of an almshouse, saw this verse, neatly written, framed and glazed, hanging up in a conspicuous part of the room. And while she stayed to read it, the old woman told her, with no small degree of satisfaction, that it had once proved "a word in season" to one who was habitually unmindful both of his duty and his privilege. A shoemaker in the neighbourhood where she lived was in the habit of supplying the poor with shoes, for which they paid by weekly deposits. This man made it his practice to collect these

payments on the Sunday morning. Accordingly he came to her room one Sabbath for the deposit of a lodger, whom he was then supplying with shoes. This "Sabbath verse" (for such was its title) caught the collector's eye. But, better still, it *spoke* to the collector's heart, and awakened his conscience. At the time, however, he made no comment, but merely asked permission to take a copy, and truly heart-felt did this good old woman's delight appear, as she went on to relate to her visitor the happy result which had attended the admonition of this little silent monitor. "He came, ma'am," she said, "no more on Sunday, and the neighbours tell me that ever after, Monday was his collecting-day."

Reader, you too have now read these lines: they are very simple, and very unpretending, but they speak a *very great truth*. Will you pause and ask what is meant by a *well-spent Sabbath*, and whether you know any thing of the satisfaction and pleasure which a Sabbath so spent procures? A louder and more authoritative voice says to you, on each recurring week, "Remember the Sabbath-day to keep it holy." It is a day of rest—of *sacred rest*—rest for the body—rest for the soul. The man of pleasure and of business, the slothful man, the mere worldling, knows nothing of its holiness and of its consequent happiness,—for worldly pleasure, business, and self-indulgence are alike incompatible with the employments and enjoyments of its sacred hours. The sincere Christian alone understands this. The Sabbath is his "oasis" in the wilderness, and there he gets his strength renewed for the toils and the conflicts of his daily life. The seventh day's cessation from the duties and cares of his earthly calling does indeed recruit and invigorate his wearied body, but the sweet and holy delights of the Sabbath services and his heaven-directing enjoyments "strengthen" also, and "refresh his soul." And thus, in the Divine appointment of the seventh portion of man's time to the more immediate concerns of eternity, he sees and acknowledges with gratitude both the wisdom and the mercy of his God.

"They go from strength to strength; every one of them in Zion appeareth before God."—*Ep. Rec.*

Miscellaneous.]

[For the Banner of the Covenant.]

THE SCOTTISH SYNOD AND REV. W. WILSON.

In the Banner for March, containing the minutes of the Reformed Synod of Scotland, we find the statement, that Mr. Wilson was by resolution invited to a seat "*among*" the members of the court. The following extract of a letter from one of the most prominent members of the Scottish Synod, will explain the facts of this case, and prevent misunderstanding.

"The presence of Mr. Wilson (says the letter) in our Synod proved embarrassing. He was invited to *sit, but not as a member*. Nor did he address the court. Having a clear certificate from his Presbytery, several brethren considered his reception deficient in courtesy: others, better acquainted with the circumstances, would have preferred that he should not be recognised in any degree. He did not preach in Scotland."

From this it appears that our brethren in Scotland were misled by the certificate received from Pittsburgh Presbytery when Mr. Wilson left that body last Spring, and whose date was prior to the last action of General Synod in his case. Yet after all he was invited to sit simply "*among*" the members, "*but not as a member*." The Scottish Synod are the friends of good order.

[For the Banner of the Covenant.]

WESTERN THEOLOGICAL SEMINARY OF THE REFORMED PRESBYTERIAN CHURCH.

This Institution did not open in December last, at the usual time. The Spring, for reasons judged sufficient by those interested, was preferred, at least for the present time. It will be open for the reception of students, on the first week of March. There is now on hand a select, suitable and valuable Library, for the benefit of the students. For this Library the Institution is indebted to the liberality of the members of the church generally, who contributed for its purchase. There is, however, a special debt of gratitude

due to Messrs. G. H. Stuart, of Philadelphia, Daniel McMillan, and others, who contributed so liberally towards its purchase. For doing so they will not have cause of regret. Their bread cast on the waters will return to them, we trust, not many days hence.

This seminary, it is hoped, as well as that of the East, will be blessed, in raising up suitable labourers for the harvest, now great. Let both seminaries receive all due encouragement, from the prayers and contributions of the churches. They are the hope and the strength of the church.

[For the Banner of the Covenant.]

THE SEASONS.

In attempting an essay on the Seasons, I must not forget that this subject has been frequently written on by several distinguished authors, and that one of the finest poems in the English language, takes the year's divisions for its theme. I was therefore at first tempted to lay down the pen in despair, but a second thought whispered, that as on a fine night, while the moon is cheering the earth with the mild yet powerful rays of her soft and balmy light, a faint lamp is allowed to glimmer, and throw its feeble ray round that family group, where the queen of night cannot penetrate, so the indulgent readers of the "Banner" would view with patience this humble effort. Therefore I venture to present the following.

First in order comes **SPRING**, beautiful, glad, and joyous Spring, infancy of the year. On earth all is verdure, beauty, and loveliness, the feathered tribe from every bough make the air "vocal with sweet sounds," while the violet, cowslip, and all the flowers of the field, spring up in native elegance: the trees covered with tender foliage add beauty to the landscape, and heaven itself, it almost appears, smiles approbation at the splendid works of the great Maker's hands. Every thing calls upon man to raise a hymn of praise and thankfulness to Him who sits above, the Giver of all good, and to supplicate the continuance of those blessings so undeserved and yet so freely given. Beautiful childhood! life's Spring, when all is innocence and bliss, before yet the sin and cares of the world have commenced their devastating ravages upon the heart! the child is so happy, because so innocent, and like the bird of the forest, can raise its infant song to its Father in Heaven, a song raised in sincerity and truth.

Next, **SUMMER**, noonday of the year, when the seeds sown by the husbandman in its opening month, and in the later spring, lie in the ground or are commencing to bud and bring forth tokens of an abundant harvest, cheering the heart of the anxious tiller of the ground, and when blessed alternately by heaven's shower and sunshine, when neither scorched up by the one, nor washed away by the other, promise to yield a plentiful supply of the good things of this life, as a reward for his pains, sending a thrill of joy to his heart, and of thankfulness to heaven's high King for the goodness so bountifully dealt forth. So youth, and early manhood, life's Summer, when the seeds sown by early education and example, lie slumbering in the breast, dormant perhaps, but only for a time, one day to bud and bring forth fruit. Oh! happy, thrice happy day, if that fruit prove the savour of life unto life, making joyous the possessor in this world, and keeping ever before him the bright hope of a world to come, and life everlasting. But ah! miserable day, if those seeds, now almost lifeless, should only regain vigour, to make the possessor pursue the phantom pleasure in this world, and in the next meet the dread reality of everlasting torment.

AUTUMN, merry harvest time:—the farmer now has the reward of golden sheaves, and with granaries fully stored, heaped with earth's comforts, he possesses that which places him above want until Spring's return warns him to commence his task anew. So middle age, life's Autumn, when the seeds sown in earlier years bring forth their fruit; and well it is if the first fruits of

that produce are such as can be freely offered to a pure and holy God, in whose sight all sin is an abomination and iniquity a hated thing. Not as the fruit of the Dead Sea, which travellers tell us is fair to look upon, but inwardly is nothing but ashes, corruption, poison, and to the eater *death*.

Last, WINTER, old age of the year, when as the noble Roman, pierced by the dagger of his friend, drew his robe around him and fell at the base of his enemy's statue, so the old year enveloped in his mantle of snow and ice breathes his last amidst the acclamations of those who have enjoyed so much happiness in his lifetime, and who now welcome his successor with the same shouts of joy that they hailed his own nativity but a twelve-month before. But different, far different, life's old age, when the "hoary head will be a crown of glory, if it be found in the way of righteousness," and when the scene shall close on this, the last act of life's great drama, the blessed spirit shall leave its earthly tenement and fly away, beyond the azure sky and twinkling stars, to the great white throne, and become a bright jewel in the King of Heaven's imperial diadem. J. H.

PEACE AND WAR.—Sir Robert Peel has expressed the "hope that one great and most beneficial effect of the advancement of civilization, the diffusion of knowledge and the extension of commerce, will be the *reducing within their proper dimensions, of the fame and the merit and the reward of military achievements*, and that juster notions of the moral dignity of, and the moral obligations due to, *those who apply themselves to preserve peace and avoid the eclat of war*, will be the consequence." In a similar strain, the immortal Washington, the hero of peace, has contrasted the merits of the philanthropist and the warrior. "How much more delightful," says he, "to an undebauched mind, is the task of making improvements on the earth, than all the vain glory which can be obtained from ravaging it by the most uninterrupted course of conquests! How pitiful in the eye of reason and religion, is that false ambition which desolates the world with fire and sword, compared with the mild virtue of making our fellow-men as happy as their frail condition and perishable nature will permit them to be." "After much occasion," says Dr. Franklin, "to consider the folly and mischief of a state of warfare, and the little or no advantage obtained even by those nations who have conducted it with the most success, I have been apt to think there never has been, nor ever will be, any such thing as a good war or a bad peace. All wars are follies—very expensive and very mischievous ones. When will nations be convinced of this, and settle their differences by arbitration? Were they to do it, even by the cast of a die, it would be better than by fighting and destroying each other." The illustrious warrior, Prince Eugene, assures us, "That a military man becomes so sick of blood and crimes in war, that in peace he is averse to re-commence them." "I wish," he adds, "that the first minister who is called to decide on peace and war had only seen actual service, what pains would he not take to seek in mediation and compromise, the means of avoiding the effusion of so much blood." "The fabric," says Robert Hall, "of the warrior's fame, is cemented with blood; and if his name is wasted to the ends of the earth, it is in the shrill cry of suffering humanity, in the curses and imprecations of those whom his sword has reduced to despair." In reply to a toast given in honour to his victories in India, to his fellow officers in the British army, Sir Harry Smith said, "Gentlemen, ours is a damnable profession." And even Napoleon, in a moment of remorse, after his bloodiest battle, exclaimed—"War is the trade of barbarians!"—*North British Review*.

ITALY.—The Italians were naturally as active and enterprising a people, a few centuries back, as the Anglo-Saxons, and their circumstances, aside from their religion and its concomitants, were as favourable to national development; but how great is the contrast now! Sir Charles Buxton has lately returned to England, after a sojourn in the city of Rome, and delivered a lecture on the condition of Italy, from which we take an extract:

"Her palaces were falling, her people were still dirty, and her towns lifeless and squalid. All this might have been avoided, had the Papal Government followed and adopted a proper course of policy. The Government, instead of fostering the energies of the people, set themselves directly the other way. The Popes had acted like so many silly old women, and had set themselves against all reform, whether

of a social, political, or religious nature. The present Pope publicly proclaimed against rail-roads in his country, as a species of improvement that might lead to dangerous results. So singularly compiled was the Roman law, that it actually ordained that the person found nearest to a murdered body was to be taken up on suspicion! The state of the Roman finances was as bad as could be imagined.—When the present Pope came to the Papedom, no public accounts appear to have been kept, and, after close examination, it was found that the expenditure had far exceeded the income. But the most expensive item was its ecclesiastical establishments. There was only one infant school in Rome, and the former Pope opposed them altogether. On the other hand there were seventy thousand priests, maintained at an immense expense! The censorship of the press was very severe. Nothing could see the light that partook of a bold, or political, or historic character. The worst feature of the Papal government was the police. In London the police were respected; but in Rome they were regarded as inquisitorial spies.—These persons carried on such a system of espionage, that even common conversations were watched and reported. The Italians themselves were a very intellectual people, but the policy under which they were placed was such as had quenched the fire of the national soul."

RELIGION IN OREGON.—A writer from Oregon, in giving a sketch of religious matters there, has the following facts and figures:—Population of the Territory, 29,000; Methodist Episcopal Church Ministers, 15; Methodist Protestant Ministers, 4; Congregationalist Ministers, 6; Baptist (Missionary) Ministers, 5; Baptist (Anti-Missionary) Ministers, 6; Presbyterian (Old and New) Ministers, 4; Associate and Associate Reformed Ministers, 3; Cumberland Presbyterian Ministers, 4.

The same writer mentions that Literary Institutions have been commenced in Oregon by the following denominations, viz.:—Methodist Episcopal Church, Congregationalists, Baptist, (Missionary,) Presbyterian, and Associate Reformed Churches; and there is also a well-endowed Female Seminary, under the special care of all the denominations. He adds, that "the worst thing about Oregon is the difficulty of getting into it."—*Presb.*

For the Young.

CONSCIENCE.—A little boy called Jem Roberts, having been set to weed in a gentleman's garden, observing some very beautiful peaches on a tree which grew upon a wall, was strongly tempted to pluck one.

"If it tastes but half as nice as it looks," thought he, "how delightful it must be!" He stood for an instant gazing on the tree, while his mother's words,—*"Touch nothing that does not belong to you,"* came vividly to mind. He withdrew his eyes from the tempting object, and with great diligence pursued his occupation. The fruit was forgotten, and with pleasure he now perceived he had nearly reached the end of the bed he was ordered to clear. Collecting in his hands the heap of weeds he had laid beside him, he returned to deposit them in the wheelbarrow which stood near the peach-tree. Again the glowing fruit met his eye, more beautiful and more tempting than ever, for he was hot and thirsty. He stood still, his heart beat, his mother's command was heard no more, his resolution was gone! He looked around: there was no one in the garden. "They can never miss one out of so many," said he to himself. He made a step, only one; he was now within reach of his prize; he darted forth his hand to seize it, when, at the very moment, a sparrow from a neighbouring tree, calling to his companion, seemed to his startled ear to say, "Jem, Jem." He sprang back to the wall, his hand fell to his side, his whole frame shook, and no sooner had he recovered himself, than he fled from the spot.

In a short time afterwards he began thus to reason with himself:—"If a sparrow could frighten me thus, I may be sure that what I was going to do was very wicked."

And now he worked with greater diligence than ever, nor once again trusted himself to gaze on the fruit which had so nearly led him to commit so great a fault. The sparrows chirped again as he was leaving the garden, but he no longer fled at the sound.

"You may cry, 'Jem, Jem,'" said he, looking steadily at the tree in which several were perched, "as often as you like, I don't care for you now; but this I will say, I will never forget how good a friend one of you has been to me, and I will rob none of your nests again."—*Holiday Week and other Sketches.*

Foreign Missions.

LETTER FROM J. N. M'LEOD, NORTHERN INDIA.

The following letter was written to Rev. Dr. M'Leod of New York, by his name-sake John Niel M'Leod at Saharanpur, Northern India. Once a Mahommedan orphan in danger of perishing of want, he is now an intelligent and consistent believer in Jesus Christ, a student of Theology under the care of the Presbytery of Saharanpur, of great promise of future usefulness, and able to write such a letter as is here presented. The composition is wholly his own, and the manner is as creditable as the matter. Here is one of the first fruits of the great harvest which is yet to be reaped in India—"What has God wrought!"

Saharanpur, July 15th, 1851.

REV. AND DEAR SIR—I acknowledge the receipt of your kind and affectionate letter of the 28th February, 1850. I can hardly express the pleasure which I felt at the perusal of it, and I have also received the books which you kindly promised to send me as a memorial, one from each of your household: for which favours I feel myself much obliged, and assured that you are not regardless of my temporal and spiritual welfare.

Our labours in the vineyard of our Redeemer here are going on as usual. Though we do not yet see many making an open profession of being true followers of Christ, nevertheless we are not discouraged at this, but believe that he who has said, "My voice that goeth forth out of my mouth shall not return unto me void, but it shall accomplish the thing whereunto I send it," is true. We look to his promises which are yea and amen, in Christ Jesus our Lord.

Our English school is not so large as usual at present, on account of the hot weather: some of the scholars, however, are making pretty good progress in the knowledge which is designed to promote their temporal and spiritual happiness, but some of them have left off attending, thinking that they are well qualified for services in the public offices. They seem to be fond of money that perisheth, rather than knowledge which is able to make them wise unto salvation.

Our new church in the mission compound is finished. It is a splendid building; the steeple is higher than any Hindoo steeple in the town.

I went this year with Messrs. Campbell and Caldwell to the fair of Hardwar, and the word of God was preached and distributed to the pilgrims; but it was not so large a mela as in former years. Perhaps this is owing to the secret effect of the preached gospel spoken there every year. We think they are now commencing to see the uselessness of the Ganges water, which they esteem so sacred as to carry bottles filled with it to their own abodes a thousand miles distant, supposing that if two drops be poured into the mouth of some dying person his soul gets purified and ascends up to heaven prosperously, and some young persons carry vessels of it to bathe their old parents who are either blind or not able to walk.

I had a daughter born on the 6th of October, 1850, but she did not live long and was cheerfully resigned to the will of Him who has said, "Suffer little children to come unto me and forbid them not." She was born in those days when a disease was raging in the town which swept away thousands in the midst of their days. Many among them shall rise in the last day who had heard about the Saviour, but they hardened their hearts and neglected salvation, and expected to be saved by their false gods and their pretended prophet, and are now witnessing the conclusion of their negligence.

Mr. Caldwell has lost one of his children lately, a boy of eight months old, but the health of the mission family and our own is pretty good. Mr. Woodside with his family and Mrs. Campbell and children are in the hills.

I teach in the English school in the forenoon, and go to the city every afternoon to endeavour to persuade my heathen countrymen to forsake their idols and turn to the only Saviour. In this work also Theodore and Samuel are engaged.—O pray for us that we may be useful, and pray for us that we may all come in faith and grace to the happy day in which we shall be enabled to join with you in joyful thanks and eternal praises to our Heavenly Father. May His presence be always with you who supported me when I was left alone in this wide world, and not only this, but you were the instrument of bringing me into the way of salvation, for which, dear sir, I am unable to express my thanks.

With assurance of the sincere esteem and high regard which I have for you, I remain yours in the precious hopes of the gospel.

JOHN N. McLEOD.

COMPOSITIONS BY PUPILS IN THE MISSION SCHOOL, SAHARANPUR, N. I.

The following specimens of compositions by pupils in the Mission School have been forwarded by Mr. Woodside. With a few corrections in orthography they are entirely unaltered. The *penmanship* is remarkably excellent, and shows careful attention on the part both of instructors and pupils.—The amount of religious knowledge possessed is surprising, and encourages the hope that they may ere long be brought to renounce “the vain superstitions received from their fathers,” by which they have so long been enthralled, and to embrace the truth as it is in JESUS.

No. I. Religion is a principal thing in every nation. There are a great many nations in the world, and a great many religions. Three of the latter are more remarkable than the others. The Hindoo, the Mahomedan, and the Christian. Each of these most highly respect and believe upon their own systems, and also furnish a great many arguments for their truth. In all the great question is, “How can a sinner be saved?”

1st. The great Pundits and well learned Brahmans take the names of thousands of Gods, whose names could not be contained on this sheet of paper. They teach that bathing in the Ganges river, and presenting the Brahmans with gifts, and protecting every living thing, are the best means for the salvation of sinners, and that those people who do not believe upon it shall not be saved at all.

But alas, how they are foolishly sinking into the depth of misery and wretchedness, for if there were so many Gods they must fight among themselves for the government of Earth and Heaven. Bathing in the Ganges River for hope of salvation, is entirely in vain, because the water cannot by any means save man.

It is a remarkable thing among Hindoo nation, that if any man come out from his door to go to perform any business, and if meet a Brahman coming towards him at the same time, the business of that poor man shall never be done completely. But if meeting a Brahman prevents a man performing a necessary work, then I am sure that presenting the Brahman with gifts shall surely cast a man into Hell.

2d. The Mahomedan religion teaches thus: men ought first to believe upon Almighty God, who has created all things by saying *kunfayakoon*; meaning thus, let all things be, and it was so. Second, to believe that Mohammed was a true Prophet of God, and to repeat his creed. La

ilaha illallah Mohamdnad Rasool allah; meaning this, No powerful Being but God, and Mohammed his prophet. Third, to go to *Makka* to worship God and kebla, because a pilgrimage to that holy place blots out all the sins of a whole life.

But oh what a curious thing that the pilgrims after returning from that honoured place become so hard minded, that usually are compared to Butcher, the lower of all trades.

3d. The Christian religion teaches that salvation which implies deliverance from the power of sin can be obtained only through Christ. We are all naturally the slaves of this power. Sin reigns in us as the descendants of apostate Adam. We cannot give the Lord acceptable worship, we cannot rightly obey his will, we cannot be prepared for the enjoyment of his presence hereafter, we cannot be saved by our good doing, but the means of Jesus Christ, for He has made reconciliation for iniquity. He has purchased eternal life. He sacrificed himself for our sins. He took upon him our iniquity. He bore our sins in his body. He suffered on the cross according to the Divine will. Therefore we may implicitly trust, that his prayer shall be heard and answered, and that they will procure for us all the blessings that we may need for our comfort and salvation. Let us be glad that we may have such a high priest. Let us be comforted that he is our Redeemer and Saviour, and all that believe in him shall be saved and enter into the kingdom of Heaven.

I pray, O Lord, change the mind of men and enable their hearts to believe upon Jesus Christ our Saviour. Amen.

ALLY BUKSH, poor writer.

This was written by a young Mahommedan of great promise. He had some help in writing the part that treats of the Christian religion.—J. S. WOODSIDE.

No. II. We should all pay great attention and apply ourselves most seriously to this important question, "How can a sinner be saved?" for all being sinners are equally interested in this matter. The varieties of belief and methods of salvation that exist among men bring us into great difficulty. Men generally put their confidence for salvation in God's mercy or in some false system without any consideration as to the nature of their existence, and God's justice. As with regard to Mohammedans they trust for salvation in God's Mercy procured by the intercession of Mohammed (a false prophet, who being a mortal like us could not possibly effect his own salvation.) Thus they expect the happiness of Heaven which they fancy consists in the enjoyment of intercourse with Hooris (The Girls of Heaven) and wine, all which belong to our finite world, and have no connection with heaven at all; never thinking that that is a place of eternal happiness where nothing can enter but pure spirit. Mohammed taught these doctrines in order to please his followers, and make them believe that he was a true Prophet; but such teaching leads men into the bottomless depth of misery and calamity.

And likewise the Hindoos hope to gain this great gift of our Heavenly Father by repeating the name of Vishnou or engaging in his worship, being ignorant of the fact of their origin. In short, they are all in error, because there is no hope of salvation for them in the whole universe, but through Jesus Christ (the alone Saviour,) and how can there be another Saviour.

We are all born in sin, owing to the transgression of our first parents "Adam and Eve." Had they not disobeyed the law of God which de-

filed us with all kind of miseries through all eternity, we should have needed no Saviour. On account of that original sin we were all worthy of eternal suffering, under the wrath of God, and to satisfy his infinite justice in which we being finite all failed. Then who was able to satisfy his law, but a being infinite as himself? Jesus the beloved Son of his father being both God and man, determined to satisfy God's law, rendered his life for our sake, and suffered the most dreadful wrath of his Father, and instead of us paid the uttermost farthing which we were indebted for, whereas he gained nothing but did all this for us, otherwise if he had not been our Saviour we would have been suffering for ever and ever. Knowing all this, should we not believe in him and obey his commandments who suffered so much only for us?

This incontrovertible system of salvation is however founded on the simple truth which confirms both God's justice and mercy, whereas all others rob him of his justice which is one of his great attributes. How can he be a merciful God, till all his justice be satisfied? and if he is so, he is not just, therefore inasmuch as he is just his law must be fulfilled, as he says, "For verily I say unto you till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled," and justice must be done according to the Latin proverb, "Fiat justitia ruat Cælum." Let justice be done, though the heavens fall.

GOUREE SHUNKUR.

This was written by a young Hindoo whose name is subscribed. He is of the "Writer Caste." He is very clever. Every sentiment in the Essay is his own.—
J. S. WOODSIDE.

No. III. It is a great mistake to teach men that their sins can be pardoned and themselves made holy by performance of certain good works, such as bestowing alms to the poor, feeding pilgrims, erecting magnificent temples, on the names of their Gods, &c., &c.

This is altogether absurd, because sin is enmity against God, hence nothing is so offensive to God as sin. Then how shall men be saved from sin's reward, viz. punishment in the fire of Hell, that sin kindled for them? Therefore it cannot consist in the above stated ceremonies, but in this simple doctrine that until man can render perfect obedience to God there is no hope for his salvation, because God says he will accept those who shall give their heart to him and make himself perfect and obedient to his ten commandments.

But the Hindoos say that they shall be saved by performing certain religious ceremonies, such as bathing in the Ganges at certain conjunctions of the planets: some say there is a great difficulty in bathing at that time because it is hard to be known, and others say if a man fix his mind on God, at the moment of death, and say from his tongue, Ram, Ram, the same shall reach heaven; but contrary to this, it is said that it is difficult to remember God at that time. Besides these two methods there are thousands of other ways according to the Ved and Pooran of salvation.

And the Mohamedans say that they shall get their salvation by believing upon Mohamed whom they call their true prophet and also by praying five times in a day and keeping fasts of one full month annually, and going to Maka in pilgrimage, which every one of that sect expects to do in his life, and concerning which they assert that this holy place is situated by God in the centre of the world, which is quite contrary to modern Geography of the World.

But it is far better for man to look for his salvation to God alone, and pray to him in secret with purity of his heart, as it is written in Matthew,

5th chapter, 8th verse. Blessed are the pure in heart, for they shall see God.

KING SALL.

This is written by a young Hindoo named King Sall. He is of the "Warrior Caste," and promises to be a useful man.—J. S. WOODSIDE.

[For the Banner of the Covenant.]

THE MISSIONARY ENVELOPE.

It is to be feared that a great deal of the money which Christians intend to devote to the cause of God never reaches his treasury. A great deal of it is lost on the way from the heart to the pocket. Much of it, probably, is lost in the course of transmission from the churches to the treasurer. Surely our church is not so dead as the report of the treasurer of the Foreign Mission would seem to show. Of the fifty-two congregations who appear to have forwarded nothing to this mission during the past year, we would much rather hope that several have forwarded their contributions, but that they have in some way miscarried. It is now three months since the last Sabbath of the past year, on which day, according to appointment of the Board, each of our congregations should have taken up a collection for this mission; yet the remittances from a considerable number of our churches have not yet reached the treasurer. Can it be that the money has miscarried. Money is sometimes received which is of no use for missionary purposes, and never does any good—the heart has been taken out of it.

The treasurer lately received a donation from some young ladies in a vacant congregation who having no opportunity of adding their money to the new year's collection, forwarded it themselves, and though living at a considerable distance it came safely and speedily through the post-office, in consequence of their using an *envelope* of a peculiar construction, which protected it from all delays and damages. We beg our readers to use it whenever they think of forwarding moneys for the mission. It is cheap and simple, and they can make it for themselves. Here is a description of it:

"I believe you will not despise our mite, small as it is, and I know God will bless it for his own glory in doing some good. *It goes enveloped in the prayers of* MARY."

We know that *it has been blessed* in doing some good already, and trust that it will do good to all our readers here before it reaches its destination in India, where the *missionary envelope* will doubtless carry it in safety.

Notices of New Publications.

A DIGEST OF THE ACTS OF THE SUPREME JUDICATORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. Phila. Presb. Board of Publication. Pp. 296, 12mo.

This is a valuable compend of the most important proceedings of the General Assembly of the Presbyterian Church, and, probably, will give the best view of its principles and position. We are glad to find the act of 1818, on the subject of Slavery, is still included in the Digest, though we do not know why it has been thrown into the Appendix. How lamentable it is that the Presbyterian Church should now, both practically and by the express sanction of its supreme judicatory, justify that, which, at a prior period of its history, was denounced "as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves, and as totally irreconcilable with the spirit and principle of the gospel of CHRIST, which enjoins that 'all things whatsoever ye would that men should do unto you, do ye even so to them.'"

THE TREES OF THE BIBLE, with their Emblems; or Reflections connected with Bible Trees. By Margaret E. Slentz. Hudson, Ohio. Pp. 76, 18mo.

This neat little book is a well-conceived and happily executed attempt to associate Scriptural instruction with some of the works of nature. The authoress makes frequent quotations from the Psalms in Metre, one of her main designs in the preparation of the work, being "to show the great beauty of the Scripture Psalms in the metrical version of the Westminster assembly."

Parents will find the work very suitable for their children.

PRESBYTERIAN TRACTS. Vol. 7. Presb. Board of Publication.

In this volume are thirty-five tracts of larger or smaller size: all of them, as far as we have been able to judge, unexceptionable and valuable. We are glad to find among them the well-known and ever delightful hymn of David Dickson, commencing "O Mother dear, Jerusalem," which was published in the Banner some time ago. It bears the No. 130, and, we suppose, may easily be procured by itself, if desired.

A CATECHISM OF SCRIPTURE DOCTRINE AND PRACTICE for Families and Sabbath Schools, designed also for the Oral instruction of Coloured Persons. By Chas. C. Jones. Phila. Presb. Board of Publication. Pp. 154, 8vo.

Dr. Jones, the author of this work, has been distinguished for his efforts to communicate religious instruction to slaves, whose awful ignorance of evangelical truth renders their prospects for eternity as hopeless as their condition in this world is miserable. We have before alluded to the attempts made for this purpose, and expressed the ardent hope that feeble as they necessarily were, they might yet result in the spiritual disenthralment of the unhappy slave, and in the final overthrow of the dreadful system of iniquity by which he is retained in bondage. Dr. Jones has done as much, probably, as the fears of the slaveholders would allow, and probably, more than any one else has done or, yet, could do. This little manual appears to have been formed originally with this object; the instruction being designed to be *oral*, as the slaves are not allowed to be taught to read, except by some evasion of the law, which we are glad to know, however, that some owners connive at.

In general, we think this Catechism is an excellent system of instruction; the *plan* is admirable, and the execution of it, with some few exceptions, remarkably good. In the section in regard to the relations of servant and master, [*slave and owner,*] we find it taught that "it is contrary to the will of God for servants either to run away, or to harbour a runaway. That servant who always abides at home, at faithful service, fares better a thousand fold than he that runs away;" and in answer to the question, "What did the Apostle Paul to Onesimus, who was a runaway? did he harbour him, or send him back to his master?" we have the answer: "He sent him; back to his master with a letter:" Philemon, ver. 1—25. For our own part we must say that we think it would be very hard for any one to bring scriptural proof to show that if the servant is unwilling to remain with his master, the latter has any right to compel him to do so, and that it would be wrong for the slave to *run away*, if it should be necessary to secure his liberty, or for any one to harbour him when he has done so. "*If thou mayest be free, use it rather,*" is the direction of the Bible. The case of Onesimus has been often discussed, and it affords no support to slave-holding. If we may depend upon Archbishop Potter, one of the best Greek scholars of any period, and whose work on Grecian antiquities may be regarded as testimony entirely unprejudiced, being written long before this subject was agitated: "δουλος," the term applied to Onesimus, was the designation of *freemen*, who were employed as servants. "Slaves," says this eminent scholar, (Grecian Antiquities, ch. 10th,) "as long as they were under the government of a master were called οἰκεταί, but after their freedom was granted them they were δούλοι, not being like the former, a part of their master's estate, but only obliged to some grateful acknowledgments, and small services." But we do not design to enter into any discussion of these points, and only refer to them to show what are the opinions of the author in regard to them.

There are some other sentiments of minor importance, from which we would dissent; as for example, the opinion that there was no regularly organized church before the calling of Abraham; but, with a few exceptions, we consider the book as a very valuable assistant in the instruction of the young and ignorant, and believe that in the hands of a teacher who is well informed and careful, it would be exceedingly useful.

Editorial.

THE THEOLOGICAL SEMINARIES.

In our last number we called attention to these important institutions, and mentioned that the Eastern Seminary had been in very efficient operation during the winter, but that we had not received any information in reference to the Western. By a communication in our present number, which did not reach us in time for our last, it appears that it has been thought that the spring was a more convenient time for students at the Xenia Institution, and that its opening was therefore postponed. It is to be hoped that both Seminaries will be productive of great good, and the professors who devote so much time and labour to the work should as a matter of *justice* be remunerated for the expenditure of strength and resources, and should receive the encouragement of the church in what is after all emphatically a work of faith and labour of love. As *every congregation* has a specified sum apportioned to it for the support of the Seminaries, all know what is expected from them, and all should do their duty.

THE APPROACHING MEETING OF SYNOD.

It will not be long till the Supreme Judicatory of our church will again be in session, and as the time approaches the attention of all the members of the church should be seriously and earnestly directed to it. The meetings of our General Synod, when brethren assemble together from all parts of the land to take counsel in reference to the welfare of our department of the church, and to promote the interests of religion generally, *might be times of refreshing* to the members of the court themselves, and occasions of great usefulness to all whom their influence could affect. In order that this may be the case, the *glory of God* should be the main object of every one, and the *law of God* the rule of all that is done, the spirit of peace, of love, of a sound mind, should be earnestly sought for and carefully cherished, and constantly exercised, and measures of *practical utility* rather than strifes of words should be the subjects of discussion. How much does the state of the church and of the world call for unanimity and concord in sentiment and action! Whatever may occasion controversy should be avoided as far as possible, and all should "follow after the things which make for peace and wherewith one may edify another."

ACKNOWLEDGMENTS FOR FOREIGN MISSIONS.

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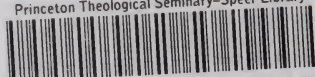
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